THE

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.,

My Mother's penance by the southern shore
To win my Father's love which aye is Hers
Their child doth sing in this far-soaring verse—
What marvel of the Gods upon Earth's floor!
Unlearned though I be in God love's lore
Kanyakumari's sight doth me immerse
In joy. For She is mine and I am Hers,
And Her sweet smile hath thrilled me to the core.
I shall true penance do to win Her feet
As She doth here to win Lord Shiva's love
How Her sweet image charms my thrilled sight!
My thoughts will cling to this Her holy seat
Till She doth bade me to the realms above
Lit by Her glorious form's supernal light.

Great Thoughts.

As one might nurse a tiny flame,
The able and far-seeing man,
Even with the smallest capital,
Can raise himself to wealth.

He who devises evil for another falls at last into his own pit, and the most cunning finds himself caught by what he had prepared for another. But virtue without guile, erect like the lofty palm, rises with greater vigour when it is oppressed.

Like a beautiful flower, full of colour but without scent, are the fine but fruitless words of him who does not act accordingly.

If thou intendest to do a good act, do it quickly, and then thou wilt excite gratitude; a favour if it be slow in being conferred causes ingratitude.

We often try and convince others to our way, of thinking, from sheer wish to rule, and in our heart of hearts we do not care a jot beyond the conversion to our wishes of those we try to influence.

Suffer not gentle sleep to close thine eyes
E'er thou hast thrice reviewed the labours of the day.
What hast thou learned? What done?
What duty neglected?
For the evil thou hast done, repent, for the good, rejoice.

God looks, not at the oratory of our prayers how eloquent they are; not at their geometry, how long they are; nor at their arithmetic, how many they are; nor at their logic, how methodical they are; but looks at their sincerity, how spiritual they are.

Events of the Week

The Imperial Bank of India has again been defrauded of a big sum and Anandrao Vinayak Ajinka, a clerk in its Bombay office stands charged with criminal breach of trust and falsification of accounts in respect of Rs. 30,700 belonging to the Bank, between the dates of July 1922 and May 1923. Surely some means must be devised to stop these repeated and wholesale defrauds which prove such a great loss to the Bank's finance and credit as well.

* * *

A recent Madras Government communique on short term imprisonment has the following :—

In this connexion the Government doubt whether Magistrates always exercise proper care in awarding alternative sentences of imprisonment that is, imprisonment in the default of payment of fine. The Inspector-General of Prisons has recently brought to notice certain instances in which the object underlying the award of such sentence has either been overlooked or has not been understood by the convicting court. In one case the offender was awarded a sentence of three months' rigorous imprisonment and a fine of Rs. 35 or in default seven days rigorous imprisonment. Having already undergone three months' rigorous imprisonment, the man would naturally prefer to spend another seven days in jail rather than pay a fine of Rs, 35 which he would probably take a month to earn. In another case a man said to be a coolie was awarded a fine of Rs. 100 or one months' rigorous imprisonment. The man could probably not have earned more than eight annas per day and even if he had possessed Rs. 100 in cash, he would not have been likely to part with it when a month in jail would only cost him a month's earning less the free food he received there.

The alternative sentences of imprisonment in the cases referred to above not only failed to produce the desired effect but resulted in unnecessary expense to the State. Magistrates must make a better use of their discretion in this matter and remember that there is little use in imposing a fine unless there is a resonable prospect of its being paid and that alternative sentences of imprisonment must be regulated so as to induce a man to pay the fine rather than to make him avoid doing so.

We are glad to see the undesirability of short term imprisonment being emphasised but the motive which prompted the decision is really due to crippled finance than to any object of improving society.

* * *

In a comment on the recent speech of Viscount Peel about the relation of the Government of India to His Majesty's Government the *Hindu* writes as follows :

In the circumstances one need not wonder that Lord Peel was able to cite the Viceroy's prompt repudiation of any intention of challenging the decision of his masters. Lord Reading is too good a constitutional lawyer to make any such claim. But there are other aspects to which the Viceroy might have paid some attention. He may, one supposes, have with profit reflected on his own personal position and that of his Indian colleagues in the matter. His readiness to eat the bread of shame and drink the waters of humiliation can earn nothing but contempt from the Indian public And he may well ask, if his remarkable aptitude for gestures of genuflection does not override his sense of the obligations of his position. He may also ask himself, as Mr. Sastri is beginning to ask, what is the precise value to India of these Imperial Conferences. She cannot raise a subject there which has been closed by the Imperial Government. The representative of a subordinate Government has no business to challenge a decision arrived at by his superiors. There is at least one thing to thank God and Viscount Peel for in this Kenya crisis. It has cleared the air wonderfully. No longer will it be possible for our Liberals to sit dreaming in the fool's paradise of their own imaginings. Now that it has been made clear exactly what the Empire stands for and more particularly how India stands in the Empire, the necessity for educating the Indian public as to the benefits of the Imperial connection strikes one as less acute. That task has been taken over by the British Government, the Secretary of State and in some degree by the Viceroy and the Liberals may well divert their valuable activities into channels more national than imperial.

* * *

Dr. P. Varadarajalu Naidu has again been sent to jail having been found guilty "under sec. 188 clause 2 of the C. P. C. He has to undergo rigorous imprisonment for six months in case of default. Mr. Naidu in the course of his statement before the Magistrate said " A conference does not constitute a public meeting where all sorts of people could have free access and in the said conference only congressmen and their sympethisers were admitted...Anti-Congressmen had no business to come into the pandal. Such being the case how could any officer with a conscience say that my printed speech tended to cause riot and breach of the peace ?"

* * *

Four armed dacoits raided the post office at Sankaritollah, Central Calcutta and shot dead the postmaster who refused to hand over to them the cash in the office. The assailants failed to get the money and ran off discharging their pistols all along and the clever arrest of one of the culprits has led to the discovery of a widespread and dangerous plot and untill now more than forty men and a quantity of revolutionary literature have been rounded up by the police.

* * *

R.D. Chandury the well known Punjab patriot is dead, Our sympathies go to his wife Srimati Sarala Devi Chadurani.

* * *

Mr, Yakub Hasan has been released from jail earlier than his " period " and other Khilafat agitators also now in prison are to be released soon as the Government has found that the reason for which they were incarcerated no longer exists.

* * *

At the Bombay Legislative Council replying to Mr Trivedi, Sir M. Hayward said that the mother of Mr Shaukat Ali and other relatives went to Rajkot and asked to be allowed to interview the prisoner on matters of business. They were asked to explain the nature of the business. This they did on the 23rd of June, but they left Rajkot apparently on the 24th June without awaiting issue of orders. The privilege of writing letters by the prisoner has been withheld since April, 1922, and that of interviews since June, 1922, as cumulative punishment for refusal to work.

The Home Member further said that Government did not intend to accord Shaukat Ali special jail treatment.

* * *

In the House of Commons, replying to Colonel Wedgwood, Earl Winterton stated that the Government of India have made proposals for the modifications of the rule debarring candidates for Indian elections who had been in prison for over six months. Viscount Peel sought advice from the Standing Joint Committee on Indian Affairs, which decided that an amendment in the sense proposed ought not to be made without an affirmative resolution from both Houses, according to a proviso to Section 129 of the Government of India Act. He is, therefore, reserving the matter for further consideration with a view to deciding what recommendation, if any, should be made to Parliament when it has reassembled.

* * *

The latest European airway opened between Moscow and Tiflis makes it possible to fly from Manchester and London via the Daimler airway to Berlin and thence to the borders of Persia by German and Russian machines. a total distance of 33,00 miles, in an actual flying time of 40 hours. This new development of Russian airways is another stage on the airway from Britain to India and follows the easiest route from a flying point of view, avoiding all stretches of sea and mountains until it reaches the Caucasus. Even these can be avoided by flying round the shores of the Caspian sea to Baku. It is possible to reach Tiflis by air from London or Manchester in less than four days.

The Hindu Message

The Brahminical Spirit,— Its Essence and Import.

While taking his firm stand on the eternal truths of the Vedas, the Brahmin has always adjusted them to the Time—Spirit by the principle of fluidity which underlies the formulation of different Smritis of different ages and which while maintaining the Vedic truths, aims at making additions, omissions, and alterations where necessary in accordance with tradition and experience. There is always a movement of change in the universe,—and hence Sri Krishna calls it "the abode of misery, and impermanent," in the Bhagavad-Gita. As the only way to avoid misery and to reach the goal of Self-Realisation, the Brahmins have always had to follow the principle of adjustment to conditions. Their method has been to follow a course of continuous evolution which, while basing itself on the firm rock of Vedic truth, does not neglect the traditional methods of the authors of the Smritis. The Rishis who have propounded the Smritis have mainly resorted to selection, but also to amendment, in order to suit changes in environment. It is not to be supposed that they have in any case abandoned Dharma, and hugged Adharma to their heart's embrace in order to tide over the crises and dangers that may have arisen. Dharma can never become Adharma, and *vice versa*. Gold is always gold, and never becomes iron. Even so, Dharma remains such for all time, and hence it is called eternal (*Sanatana*). But some Dharmas may be kept in abeyance, or slightly modified, to suit a temporary trouble or to avert a serious peril,—only to be resumed after the crisis has passed. Nor does it necessarily happen that *all* members of the Brahmin caste should necessarily abandon for ever the Dharmas which may thus be temporarily neglected by the generality of Brahmins in response to the necessities of the time and the menaces of men in power who are prepared to inflict injustices and cruelties on those members of their body who are weak and unable to resist the pangs of hunger or suffer in patience the loss of position and property, while hoping for better times to come. The sage Parasara says :—"We must not look down with contempt on those Brahmins (who adopt a policy of compromise with the Time-Spirit), for they take the form of the *Yuga*". They have only become changed in form for the time being, but they have not abondoned Dharma for ever. They must not be deemed to have adopted a new religion, or transferred their allegiance to unrighteousness, sin, or sensualism. Those who follow opportunism as a principle of practical activity may always be expected to veer round when the crisis has passed and normal times, have come back. It is to help *continuity*, in the process of change that the Rishis have proclaimed different Smritis for different *Yugas* (æons of time). For the Kali age, the institutes of Parasara contain all the alterations we require to preserve the continuity in our social life and remain as close as we can to the *vedic commands* themselves or the *Vedic Traditions* of the ages we have passed through. There will always be men among us who will not swerve an inch from those commands or traditions. Theirs are the stoutest hearts, and they hold the ancient castle of Dharma against all comers with nerves of steel and frames of adamant which cannot bend or turn back without accomplishing all aims. Their rigid and uncompromising faith and observance of Dharma is the support on which the community relies for its eternal safety and continuance. *They are no reactionaries*, as their enemies are often known to denounce them for their own purposes. They are the elect of the earth, the true saviours of the race, and the guardians of its eternal purposes and ideals. They alone prevent cataclisms and revolutions in society resulting in the downfall of culture and the abandonment of truth. Meanwhile, action and reaction goes on, and weak men view the situation from different angles of vision and even adopt compromises. But these activities, however, never advance too far away from the path of safety into twistings or onrushes of a character which will destroy those inherent potentialities which will in time assert themselves and bring the community back to its eternal moorings in the Dharma.

This is the great difference between the cultures of the west and the culture of Indo-Aryans. The

former are all political in their essence, and are based on no eternal principles of truth and morality. Hence the West produces any number of leaders or statesmen, but they never produce prophets who only appear to teach the same eternal truths and principles irrespective of all personal aims and transient predilections. The leaders and statesmen of the West only claim to point to what is feasible, needful, or useful for the time being, and they ignore all traditions and those eternal oracles which are dear to a race for the reason that it alone has originated them and that its mission in the world is to preserve them for the beneficent growth of humanity and their attainment to perfection in the realisation of truth. The Brahmins on the other hand, have always recognised themselves as the foremost among the trusted bearers and champions of the divine messages and mandates of Dharma. They are no mere dreamers like the men of the West who have assumed that their pattern of democratic government or of republican freedom is the only one which can suit them and others. Dharma is the ideal and standard for all time. Man progresses towards it, or may for a time indulge in processes of reaction against it. But the truth remains the same for ever. "The One remains, the many change and pass." The Hindu community, at large and the Brahmins in particular, face each new crisis and peril with firmness, and may change more or less in response to the calls of the Time-spirit, but they cannot abandon the eternal oracles and messengers of Dharma, or its eternal standard-bearer and original revealer, the Supreme Being Himself who is ever *our*—and the world's—unfailing hope, desire, and goal.

Social and Religious.

The Bhagavad Gita.

With an English Exposition

By K. S. Ramaswamy Sastri, B.A.,B.L.

(The substance of the lectures delivered at the Students' Sanatana Dharma Sabha, Trichinopoly.)

ADHYAYA XI

अनेकबाहूदरवक्त्रनेत्रं
पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं
पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

I see Thee of boundless form on every side with manifold arms, stomachs, mouths and eyes; I do not see the end or the middle or the beginning of Thee, O Lord of the Universe, O Thou of whom the Universe is Thy form.

किरीटिनं गदिनं चक्रिणं च
तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ता-
द्दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

I see Thee with diadem, mace and discus; a mass of splendour shining in all directions, too bright for human gaze, blazing all around like incandescent fire and sun, immeasurable by mind.

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

Thou art the imperishable, the Supreme Being. The one thing to be known. Thou art the supreme refuge of this universe; Thou art the eternal protector of the eternal Dharma; I know that thou art the Eternal Purusha.

NOTES.

1. The Adwaitins say that Akshara is used to show that Saguna Brahma is described here to make us remember the Nirguna Brahma. Sri Madhusoodana says. एतेन सगुणरूपस्य निर्गुणज्ञापकत्वमुक्तम् । शाखाग्रस्येव चन्द्रज्ञापकत्वम् । अत एव वेदितव्यं वेदान्तप्रमाणेन ज्ञातुं योग्यं न तूपासनीयम् । Thus there is an attempt made by the one school or the other to read into casual words a world of meaning newly imported into it!

अनादिमध्यान्तमनन्तवीर्य-
मनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं
स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

I see Thee without beginning, middle or end, infinite in power, of manifold arms; with the sun and the moon as Thy eyes and the flaming fire as Thy mouth, and filling with warmth and life this Universe through Thy glory.

द्यावापृथिव्योरिदमन्तरं हि
व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाद्भुतं रूपमुग्रं तवेदं
लोकत्रयं प्रव्यथितं महात्मन् ॥

This space between heaven and earth as well as the quarters have been filled by Thee; having seen this Thy marvellous and awful form, the three worlds are trembling with fear O mighty one.

अमी हि त्वा सुरसंघा विशन्ति
केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः
स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ २१ ॥

Into Thee enter these hosts of deities, some adore Thee in fear with joined palms; saying 'may everything be auspicious,' the great Rishis and Siddhas praise thee with perfect hymns.

To be continued.

Historical and Scientific.

Some Aspects of the Pandyan Dynasty.

By Mr. M. S. Ramasawmi Iyer B.A. B.L., L.T.

I. Sources of Pandyan History.

1. The main, if not the sole, obstacle to our getting a clear insight into the history of the Pandyans is, as Dr. Caldwell remarked, that the Pandyans had, unlike their Northern Brethren, unfortunately fallen into the custom of *dating* inscriptions by the regnant year of the sovereign, and not by *saka* or some recognised era. Naturally kings of the same name are confounded one with another. Deeds of one king are attributed to another. *Halasyamahatmyam* and *Thiruvilayadal Puranam* have only aggravated the mischief by posing a legend as history. They, instead of serving as historical documents, stand as lasting monuments of creative genius and the effusion of poetic imagination. Students of Pandyan History, seeking help from such sources, are, we fear, destined to be led into a misty labyrinth, which the more they try to get out of, the more they involve themselves into its complexity. What, then, are the sources of Pandyan History ?

2. In the first place, it is the cultured historians that have to extract history from even the myths which we have just declared to be almost hopelessly difficult. It is, again, the cultured historians that have to learn from the mythical poets they were unconsciously describing, even in their mythology, the world and its people as they were in their time. Next, foreigners like Megasthenes, Ptolemy, Pliny, the author of the Periplus, Marco Polo, had either heard of or visited, the Kingdom of the Pandyans and even noted down the results of their hearsay or observation. A reference to those notes will, in our opinion, materially help the workers in the Pandyan field and furnish them with real and substantial information about it. Varaha Mihira, the great Indian astronomer and Kalidasa the great Indian Dramatist, have also made reference to the Pandyadesam. The Mahawansa is another important source of information. Later on, we got help from Wassaf, Khuzru, and other Muhammadan historians, who threw a flood of light on the reigns of the otherwise unknown kings of the 13th century A. D. Other sources that can, with no small advantage, be availed of, are: Coins, Inscriptions, Grants, and Plates. Besides, the work in the field has been not a little advanced by scholars like Wilson, Taylor, Sewell, Hultschz, Caldwell, Nelson and a host of others.

3. With all these apparently very large number of beacons, the Pandyan field has not been sufficiently lighted ; and we descend into its dim region with very great fear, lest we should, in groping knock our head against any stupendous rock, not yet removed. Our fear is however allayed to a certain extent by the consideration that the dimness of the region is due, not so much to the scantiness of the beacons, as to that of the good-eyed persons that have to avail themselves of them. Of late, Indian scholars like the late Prof. Sundaram Pillai and V. Venkayya have, to a certain extent, clearly shown to us that immense help could be obtained from Tamil literature and that certain intricate questions, hopelessly abandoned or dexterously confused by the Europeans, could be easily solved by bringing it to bear upon them. They, in fact, by their independent researches and discoveries, have laid the whole reading world under a very deep debt of obligation and gratitude.

II. Who were the Pandyans ?

4. Before we proceed to answer the question, *who were the Pandyans*, let us first determine what place the Dravidians, whom the Pandyans formed part of, occupied in the races of mankind. From a study of the classification of the human races made by ethnologists such as Blumenbach, Retzing, Huxley, and Latham, the one impression left in us is that they all regarded the Dravidians as a *distinct* race and not an offshoot. However, the term Dravidian was not expressly employed by any of them. Prof. Haekel of Jena recognised, for the first time, the Dravidian family ; and a reference to his table of classification will amply bear out our statement. The Dravidians are placed under the category of the *Leiotrichi* or smooth-haired and classed with the *Mediterraneans* and others of the curly-haired variety, as contrasted with the Malays and Mongolians of the woolly-haired variety.

5. We have now unwittingly been dragged into a very great question—how could there be any connection between the Dravidians and the Mediterraneans ? Ethnologists state that a lot of circumstances concur to prove that a great Continent, called *Lemuria*, once connecting Africa with Ceylon and certain other islands, but now submerged under the Indian Ocean, should have been the cradle of man. Granting this, the Dravidians' connection with the Mediterraneans and their movement northwards to South India become all plain. Could then, the Dravidians have any claim to the line of the Aryans ?

6. We have thus incidentally hit upon the question—*Were the Pandyans descended from the Kshatryas ?* The only arguments, worthy of the name, adduced in favour of the question, apart from Nelson's theory of Kshatrya origin which, being based only on the local tradition, may be discarded, are two in number :—

(1). The *Vishnu Puranam* refers to Chera, Chola and Pandya as being sons of Andhira, a descendant of Marutha, himself a descendant of Durvasa of the *Kshatrya* line. This account of the Pandyans will be accredited only in proportion to the claim that the Puranam, that gives the account, lays to the status of history. Scholars are of opinion that this account is an interpolation.

(2) Here, the argument turns on the derivation of the word 'Pandya.' *Pandu* means 'old,' and *Pandu* means 'father of the Pandavas.' In *Puranam*, a Pandyan king is called 'Panchuran' meaning a *descendant of five brothers*. In *Chilappadhikaram*, a Pandyan King is called *Kaurian*, meaning 'belonging to the line of the Kurus or Pandavas.' We do not bring here the authority of the Mahabharata which, in the opinion of the Tamils, speaks of Arjuna's connection with the Pandyan kings ; for the position of the Tamils, Wilson proves, is untenable.

Dr. Caldwell says:* "The Pandyan Dynasty may have existed before this relationship with the Pandava brothers was thought of ; for, Maran—not Pandyan—appears to have been the most ancient name of the head of the dynasts." It appears that Maran was the title of the kings at Korkai, and, when they removed their capital to Madura, they gave up their old title with their old town and assumed a new one, viz, *Pandyan*. This change of title shows that claiming for the Pandava line was only an after-thought and, when the thought did occur, the Pandyan kings left no stone unturned to give their claim a semblance of truth. They made the poets of the day call them by an epithet that might clearly show some connection between them and the Pandavas.

* In his History of Tinnevelly p. 13.

In *Chilappadhikaram* the Kshatryas are said to have worn sacred strings and called themselves 'twice-born;' but the Pandyan Kings neither wore the thread nor sought to be called 'twice-born.' What else does this show than the fact that the Pandyans were *not* descended from the Kshatryas?

7. To sum up. The original inhabitants of Pandyadesam were the Dravidians. They moved northwards to South India from the—then—known Lemuria. They belonged to the Leiotrichi type of human races. They were not descended from the Kshatriyas but, however, lay claim to the line of the Pandavas. Hence the name 'Pandyans.'

III. Pandyadesam—, its antiquity, extent and boundaries.

8. As for the antiquity of the Kingdom, we have ample references made to it. Ptolemy (130. A. D.) and the Periplus (80. A. D.) tell us something about the commercial position of the Southern Kingdom. Pliny (77- A.D.) speaks of "the Mediterranean Emporium of Madura." Strabo (20. A.D) speaks of the Pandyan embassy to Augustus. Asoka's Inscriptions (263 B.C. to 223 B.C.) refer to the Pandyan Kingdom. Megasthenes (320 B.C) speaks of a country, called 'Pandaia.' Thus we have traced back the Pandyan Kingdom from the 2nd century A.D. to the 4th century B.C. "If the Vijaya's story* proves nothing else," says Sewell,§ "it proves that the Singhalese, in the 5th century B.C., believed that the Pandyan Kingdom was older than their own." Again, of the five lists of the Pandyan Kings that are now before us, almost all mention no less than 70 kings ending invariably with Sundara, whose date is, as we shall see later on, 7th century A.D. If we then assign even six Kings to each century and trace back, we are carried to the first half of the 6th century B.C. We shall therefore roughly state that Kulasekar, the supposed founder of the Pandyan Dynasty, flourished in the early part of the 6th century B.C.

9. Now, with regard to the extent and boundaries. Our theme comprehends the Pandyan Kingdom, not of one particular time but of about a score of centuries. Very rightly, then should we expect changes of boundaries and fluctuations in extent from time to time. What was the precise extent of the country prior to the Christian era, we have hardly sufficient materials to estimate. From Ptolemy and the Periplus we learn that Pandyadesam had extended from the Arabian Sea to the Bay of Bengal and again from Cape Comorin to the Cauvery; so that this may be set down as the extent of Pandyadesam in the first two centuries after the Christian era. As for the next centuries, we have the authority of Kamban, who sang the boundaries of Pandyadesam thus:

"வெள்ளாற்றின் றெற்கு மேற்குப் பெருவெளியாம்
தெள்ளாம் புனற்கன்னி தெற்காகும்—உள்ளான்
ஆய்ந்த கடற் கிழக்கன்பத்தாறுகாதம்
பாண்டி நாட்டெல்கைப்பதி."

That is, the Pandinadu was bounded on the north by the Vellaru;$ on the west by Peruveli; on the south by Cape Comorin; and on the east by the sea. Its circumference was 56 Kadams or 560 miles! The calculation is, indeed, an exaggeration of the poet and may be passed over. But a difficulty crops up when the same poet describes Senkottai as the eastern boundary of the Chera Kingdom. Caldwell attempts to remove that difficulty. The Peruveli referred to was Achchan Kovil Pass. SenKottai is just south of the Pass and hence, says Caldwell, it might as well be the western boundary of the Pandyan Kingdom.

IV. Pandyan kings.

10. Time is not yet up for historians to be able to give a genuine narrative of the deeds of the ancient kings of Madura. To give, at present, what may be called an account of the Pandyan Kings, we are constrained to seek the help of the legend which we would full fain discard, should any genuine materials come forth to see the light of day. Till that time, we cannot but base our narrative on *Halasyamahatmyam*. We shall attempt to strip it of its legendary garb and give it a colouring of historical appearance which, we fear, for want of genuine and reliable sources, may remain as a mere appearance after all.

11. Indra set out with Brihaspati on a journey round the world with a view to purge himself of his sins. Having visited all the holy places of India, he at last came to the south, to the Kadambavana, when, to his astonishment, he felt his sin was removed. He looked round on all sides for the cause of this strange phenomenon. He found beside him a *Linga* and near it a tank. He at once caused a splendid shrine to be constructed for the 'Linga.' Viswakarma built it. Kulasekara Pandyan, the founder of the Pandyan Dynasty, had been ruling at Kalyanapura, east of the Kadamba forest. A merchant, Dharmanjaya by name, found in one of his wanderings, the Linga and its shrine and at once told the King what he had seen. The King himself had been, in his dream, asked to build a pagoda and a city around the shrine. Accordingly, a city was built as well as a pagoda. Brahmins were sent for to worship the *Linga* in the proper manner. He named the city 'Madhura' which meant sweetness. Perhaps the city put on a sweet appearance. Kulasekara reclaimed the waste lands and brought them under cultivation. To prevent the rebellion of his subjects, he secured the services of his nobles and relatives by distributing lands to them as a compensation for their services. He made Saivism the State Religion; and in his time commerce between East and West sprang up.

12. We shall pass over other kings and come to the last of the first line of the Pandyans, viz., Kubja Pandyan. Kubja had conquered the Chola King who paid tribute to him. He was a Shapana and disfavoured Siva worship, though his Queen and Minister were devout worshippers of Siva. Kubja had been long suffering from a dire disease and all the attempts of the Jaina Doctors to cure him were rendered abortive, when at last there appeared an able Saiva Doctor, Sri Gnana Sammandamurthi, who offered to cure Kubja of his disease. In a very short time, Sammandar was able to drive the disease away; and Kubja became even handsome to look at and was hence known by the name of Sundara Pandyan. Sundara respected Sammandar and his words. He began to believe in the religion of his Doctor. He then passed an edict which resulted in the complete overthrow, in the Pandyan Kingdom, of the Jaina heresy and the establishment of the Saiva religion.

13. It pains us to think that this important and crowning event in the reign of Sundara has not been properly dated. Why, all the Kings of the Pandyan Dynasty had been well-nigh forgotten; and nothing but their names, true or false, had been handed over to us. The date of that memorable suppression of Jaina heresy is coeval with that of Sundara. Fixing the date of the one is fixing the date of the other. We shall now consider, *in extenso*, the question of Kubja's date, which has engaged the attention of almost all the students of South Indian History. That date, we assure ourselves, will serve as a huge beacon, shedding its light on all sides and guiding travellers in the great Pandyan Kingdom.

* Vide Turner's Mahawanso, p. 51

§ Vide Sewell's List of Antiquities Vol. II. p. 221.

$ The river flowing through Pudukota

V. The Date of Kubja Pandyan.

14. Ever since Kubja was cured of his disease by Sammandar, he was known by the name of Sundara Pandyan. The latter seems to have been rather a title than a name. Many other kings aspired to this title and were accordingly known as Sundara Pandyans. The third of the first line of the Pandyans was a Sundara. Burnell speaks of a Sundara in 1064 A.D. Marco Polo (1292 A.D.) speaks of a Sundara. Wassaf speaks of a Sundara in 1293 A.D. and another Sundara in 1310 A.D. Which of these Sundaras was the great Kubja Pandyan?

15. We may leave out of consideration the third Sundara of the first line, as he would be too early for our purposes. Marco Polo, Wassaf, Rashid-ud-din, all speak of a Sundara in 1292. For this reason, perhaps, Dr. Caldwell was bold enough to identify1 Kubja Pandyan with Marco Polo's "Sonder Bandi." But Wassaf speaks of another Sundara in 1310. "If we leave out of account," says Moore,2 "Wassaf's second Sundara, who flees to Delhi in 1310 we find him agreeing with Rashid-ud-din with respect to the Sundara who died in 1293 and whom we may identify with Morco Polo's *Sonder*, who was reigning in 1292."

16. How would it be possible for us, we ask, to "leave out of account" a real difficulty, which, if not properly removed, would ever threaten to be a serious bar to our fixing the date of the great Kubja. Dr. Caldwell identifies Kubja with Wassaf's first Sundara. What real obstacles are there in our way to identify Kubja with Wassaf's second Sundara? It was this sort of doubt and confusion that prevented Col. Yule.3 from falling in with the views of the Reverend Bishop. Moore does not see the weight of Yule's objection but asks us to shut our eyes against a gigantic difficulty which he does not so much as even attempt to remove. Though, in the beginning, he leaned on Dr. Caldwell and hastened to fix the date of Kubja; yet, in the end, he found himself involved in quagmire and abruptly dismissed the whole question as a "vexed" one. But Caldwell persisted to inquire and placed Kubja in the 13th century. A.D. He stood alone. We shall subsequently show that the 13th century could not be a suitable time for Kubja.

17. Sewell and Nelson gave 11th century as Kubja's date. Sewell's argument: is soon after Kubja, the Pandyan Kingdom merged into the great Cholamandalam whose Lord, then, was Rajendra Kulothunga I (1064 A.D.). This Chola King placed his brother, Gangaikondan,4 on the tnrone of Madura with the name of *Sundara*. Now, we grant that, in 1064, Kulothunga I conquered the Pandyan Kingdom which henceforward became part and parcel of the great Cholamandalam. We grant that the Pandyan Sovereign was only a tributary king to the great Chola Lord. We even grant that a Sundara ruled over the Pandyan kingdom after the conquest of 1064. How will these arguments, we ask, go to prove that that great suppressor of Jaina heresy, that great disciple of Sammandar was this Sundara referred to and lived in the 11th century? Because, Sewell may answer, Kubja was the father5 of Vira whom Kulothunga I defeated in the 11th century. Undoubtedly Sewell relies for his authority on Dr. Burnell's declaring6 two of the last Pandyans were Vikrama and Vira. He therefore gives Kubja the name of Vikrama, to be able to say that Vikrama' son, Vira, was defeated by Kulothunga I. According to Sewell, Vira should have lived in 1064. But Caldwell§ gives us another Vira as reigning from 1565 to 1610 and names his father Vikrama (1543—1565). These two Viras, living as they did in two different times, only confound the confusion and leave the eager students of Pandyan History once again adrift in the doubtful region of Kubja's date.

18. Nelson appears to infuse in us some confidence, for, he speaks on the authority of an inscription of Thirupparankunram. His reasoning hinges on two points:—

(1) Sundara visited Kanakasabhai; and
(2) He burnt Tanjore and Uraiyur.

Kanakasabhai was built1 only in the 10th century A.D. If so, Sundara who visited the "golden hall" should have lived in or after the 10th century. "If the destruction of Tanjore and Uraiyur," says Nelson2 led to the rise of Kumbhakonam; it must have taken place, at all events, later than 1004 A.D."

19. What Nelson's arguments, after all, prove, is that a Sundara Pandyan lived in the 11th century, that he visited Kanakasabhai, burnt Tanjore and Uraiyur and even conquered the Chola King. How is it proved, we again ask, that this Sundara was that great Kubja Pandyan? Prof. Wilson now comes to the rescue and helps Nelson with the information that Kubja's wife, Mangakesari, was the daughter of Karikala Chola who is ever associated with the persecution of the great Ramanuja. Nelson hopes that, by finding out the date of Karikala, he can easily find out that of Kubja. He argues that Ramanuja's date is usually placed in the 9th century A.D.; and hence Karikala, his persecutor, should have lived in the same century; and hence his son-in-law, Sundara Pandyan, should have lived about the same time.

20. We are indeed at a loss to understand what led Nelson to place Ramanuja, Karikala, and Kubja—all in the 9th century. Mr. Rice fixes 1117 A.D. for Ramanujas's persecution. Karikala, then, should have lived about 1117. But Burnell3 speaks of another Karikala in 950 A.D. In the Thiruthani Inscription,4 Chakravarthi or Adonai is said to be the son of Karikala Chola. Was then Karikala, Sewell asks, another of the titles of Kulothunga I? In other words, if Sewell's conjectures be right, Karikala's date should be about 1064 A.D. Thus, in trying to come out of the labyrinth of Sundaras, we have involved ourselves in the labyrinth of Karikalas. Even granting for arguments' sake, that Karikala lived, as Nelson says, in the 9th century and a Sundara Pandyan married his daughter, we remark that, in the first place, Nelson renders himself inconsistent by placing in the "10th or 11th century" a Sundara who had married the daughter of a man that lived in the 9th century. Perhaps Nelson may say that the marriage took place by the end of the 9th century and Sundara continued to live in the beginning of the 10th Century. How is, then, "11th century" explained away? Over and above all, we adduce once more the same objection—how and on what reliable authority did Nelson identify a Sundara found in the Thirupparankunram Inscription with the great Kubja?

21. Evidently Nelson and others have missed the mark and, instead of finding the date of Kubja

1 Vide Caldwell's History of Tinnevelly, p. 35
2 In his Trichinopoly Manual, p. 119
3 Vide Yule's Marco Polo, vol. II p. 317
4 According to the Chidambaram Inscription.
5 Vide Sewell's List of Antiquities vol. II p. 218
6 Vide Burnell's South Indian Palaeography, p. 45

§ Vide his History of Tinnevelly, p. 52—53
1 Vide Dowsen's Chera Kingdom, R. A. S. J. Vol. III. p. 7.
2 Vide his Madura Country.
3 Vide his South Indian Paloeography, p. 40 note 1.
4 Vide Sewell's List of Antiquities, vol. II p. 58.

have racked their brains to find out the date of a Sundara of Sundaras, merely because Kubja also was known by the name of Sundara. The conclusion shown to have been arrived at by the European Scholars is: that Kubja might have lived by the beginning of the 10th or in the 11th, or 13th century A.D.

22. What was the state of the country in the beginning of the 10th century? Had the great Kubja been then king, the country should have been one of the commanding countries of the world. But, as a matter of fact, we know, on the authority of Venkayya, the great Parantaka I defeated Rajasimma Pandyan and that, on the opening of the 10th century, the Pandyamandalam was under the complete sway of the Chola King—a fact which conflicts with Kubja's glory and which, indeed, he would be very ashamed to hear of. Burnell and Sewell afford us facts for the 11th century, from which we learn that the Pandyan Head was only a tributary king to, the great Chola Lord. But the great Kubja had. on the other hand, the Chola King under his control, Besides, Saivism was the all-ruling religion. Sekkilar the author of *Periyapuranam*, and a contemporary of Kulothunga I, (who was in fact Sekkilar's patron), has recorded, in his works, the holy deeds of Sammandar, a Saiva Reformer. In other words, Sekkilar's time was the age of Saiva religion; and Sammandar and hence his disciple Kubja should have lived *before* Sekkilar and hence his partron Kulothunga I (1064). Again, we learn, from an inscription* at Tiruvalur, that Kulothunga presented gifts to the image of Saiva Saints. What else does the recording of the lives of the Saiva Saints in the Chola inscriptions of the 11th century, indicate than the fact that Saivism—not Jainism—held complete sway over the country in the 11th century? How could Kubja, had he lived in the 11th century, have suppressed a religion which was not then in existence? As for the 13th century it was a time that fell to the lot of an illegitimate line of Kubja's successors who, by their intestinal quarrels and disputes, lost even the small remnants of their former kingdom to the ever-rising Cholas.

23. The only clue by which we can possibly approach the problem is a critical study of that great venerable personage with whom Kubja is in all puranas associated, viz., Sammandar. Sri Sankaracharyar, whose date is determined by Fleet to the latter part of the 7th century A.D., speaks of Sammandar who might therefore be placed in the former part of the same century. This conclusion has been happily confirmed by an inscription recently discovered at Thirupparankunram from which we learn that Sammandar was a contemporary of the Chalukya Prince, Pulikesan II ‡ (609—642 A.D.)

24. If, then, Sammandar's date is 7th Century A.D.; Kubja Pandyan's date may, without any fear of contradiction, be set down as 7th century A.D.

25. This coincides with the following facts: In the 7th century A.D. the Pallavas of Kanchi became very powerful. One of their kings, Narasimmavarman I, was the 'over-lord' even of our Kubja. But for this over-lordship, the journey of Sammandar from Sri Sailem at Kurnool to Madura would have, in those times, been impossible. Siruthondar, a contemporary of Sammandar, is said to have 'reduced to dust the old city of Vatapi', for his master who should have been Narasimmavarman, because in one of his inscriptions the conquest of Vatapi is mentioned. Narasimmavarman should, then, have been a contemporary of Siruthondar or Sammandar and should have lived in the 7th century. Our theory is corroborated by Venkayya who is of opinion that Narasimmavarman waged war with Pulikesan II, whose date, we already know, is 7th century A.D.

* Vide Haltach's South Indian Inscriptions, vol. II p. 152

‡ Vide Epigraphia Indica. Vol. III Part II. p. 50.

An Essay on History.

By T. S. Rajagopalan.

History is reflection of life. Life is the condition of movement of the world. Movement is situation of continuing tension: and that consolidated to idea is depiction of history. A consolidate procedure so far as a situation is concerned is a defining. i.e., a situation as in concentration with reference to a general existence of the world. 'The research into the history of these populations,' says Thierry in his Norman Conquest 'may contribute to solve the problem, hitherto undecided, of the varieties of the human race in Europe, and of the great primitive races whence these varieties derive.' Life is of varied interest. And so far as a variation it imports as it cleaves a deviation from an existence of system. Particularly that which is devoid of action is devoid of interest: so, that which acts is to act in a meaningful plan. Deviation in an infinte representation of Time is an elastic expression. An idea as it reaches its realisation develops to its process of itself. And as it progresses it means in its scope of life. 'The question of the means by which freedom develops itself to a world, conducts us to the phenomenon of History itself.'—eg., the murder of Rienzi or of Louis XVI where a greater attainment is approached we have the Duke of Parma (Motley), or as continued, in the history of early Mahommedanism. (Gibbon)

A succession of events is a possibility of knowledge, when that is carefully sublimated to an in extrication of situation. As Guizot says in his Civilisation in France, 'Not only do facts subsist, but they are connected with one another; they succeed each other, and are endangered by the action of certain forces, which act under the empire of certain laws. There is, in a world, an organisation and a life of societies, as well of the individual.' That which connected with our existence in time is a representation yet outside ourselves. A genaralness of idea is a demand of our internal sense. In our unification of our conception of thought we cannot, for an extent, cogitate of severality of happening. And representation of a severality is the task which history undertakes. Hence, a condition of severality is a situation of singleness of consideration. A singleness can never mean an individual concern; for of the individual we are not cognizant of in the singular. 'But the bond of connection,' writes Baur in his Church History' between the religion and the polity is a much deeper and more intimate one than this, and is to be looked for in the general spiritual movement of the time of which both are manifestations. Again, as Sismondi says, 'The knowledge of times past is good only as it instructs us to avoid mistakes to imitate virtues, to improve by experience: but preeminent object of this study,—the science of governing men for their advantage, of developing their individual faculties, intellectual and moral, for their greater happiness,—that political philosophy, being in modern Europe only with the Italian Republics of the Middle Ages, and from them diffused itself over other nations.' Our existence in experience is a separateness of comparitive cognition in our mentality. In an external cycle of change we know we are revolving. A certain phase of life to be portrayed, the portrayal demands a condition of the individual so far as it affects the general and a condition of the general so

far as it affects the individual. 'In this respect,' says Thierry in his Tives Etat, 'the order of persons, which was the instrument of the Revolution of 1789, and the history of which I endeavour to trace by ascending to its sources, is nothing else than the whole nation with the exception of the nobility and the clergy.' It means, that a certain condition in the existence of the world, and so far the particular has estranged itself of the general, it leads its course counteracting the general. And in tension of the particular and the general there arises several others of mediate concern. So, a representation of history is to be a representation in total of all the conditions represented.

An objective demand so far of conception must mean a presentation of truth. A permanent existence, we possess in the mind, a priori. And it is the concern of history to satisfy us in its representing of its group. It is to be the representation of the representation of the multiple mind in its eternal principle. Taine in his French Revolution says, 'Now, these twelve thousand administrators and three or four million electors and national guards, are just the men in France who have the least leisure. The classes of active citizens, indeed, comprises about all the men who labour with their hands or with their heads. The law exempts only domestics devoted to personal service or common labourer who, possessing no property or income, earn less than 21 sous a day etc.' (Book II Chapter 5.)

In a representation of a contending, we are carried through a *process*. And process to develop to isolated centres is to be hindered ; for isolation detracts attention, and can bear no meaning to the original unless so far concerned. And intensity of process is evidently to mean either a slow degradation or a secure upheaval. It counterposes to itself its idea and in eternal fight it develops the world. In counterposing, sometimes the outside passion and sometimes the inside motive irrespective of minority or majority creates its utility. And, 'the history of the world,' according to Selnker, 'is the world's tribunal.' The idea of justice resides that something wrong has bred out something right. As a process of right, it is welcome as we are progressing : and something understood good is a meaningful expression.' Thus history, to quote Seliegel, 'if not in itself the most brilliant, is yet the most indispensable link in that beautiful chain, which encompasses man's higher intellectual culture : and history it is which finds the others more closely together.'

To be continued.

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